

# CHRISTIAN SECRETARY.

613

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. III.

THE CHRISTIAN SECRETARY,  
IS PUBLISHED EVERY FRIDAY MORNING, AT THE  
Office corner of Main and Asylum Streets,  
Third story, entrance 154½ Main st.

TERMS.

Subscribers in the city furnished by the carrier at \$2.00 per annum.

Papers sent by mail, at 2.00 payable in advance, with a discount of twelve and a half per cent. to agents becoming responsible for six or more subscribers.

ADVERTISEMENTS will be inserted on the usual terms of advertising in this city.

All LETTERS and COMMUNICATIONS on subjects connected with the paper may be addressed to BURR & SMITH—post paid.

HARTFORD, FRIDAY MORNING, MARCH 5, 1841.

NO. 51.

reach the consciences of the heathen. There are few priests and fewer idols in the country, but then the worship of *Nats*, or demons, is universal. It is the same all over Burmah, except in the large towns, where the splendor of Buddhism, sustained by government influence, has quite rooted out the old superstition.

The three inquirers I mentioned on the 4th, give us cheering evidence that they are taught of God. Two of them request baptism, but Moung Loon is suffering the most bitter opposition from his relatives, particularly from a brother and his wife, and on this account he is afraid to be baptized. He wishes first to win over his relatives to a better state of feeling, but says he can never be anything but a disciple of Jesus Christ, who gave up his own life that sinners might be saved.

Among the other inquirers, is one of peculiar interest, on account of his learning, his high standing in society, and his great age. He is called M'ha don, a title given him by the king of Ava many years ago, when he was sent into Arracan to explain to the priests and people, the sacred books. He called on me because I had lived in Ava, and from that time onward he appears to have felt a deep conviction that Buddhism has more falsehood than truth. He has continued his visits and attended public worship. For many years past he has regarded outward Buddhism, that is, prostrations and prayers and offerings before pagodas and idols, as adapted only to the ignorant, unthinking multitude; and like many others of a contemplative turn of mind, had taken refuge in Pantheism, or the abstract, mystical doctrines of Buddhism. All objects recognized by the senses are to be regarded as illusions, alike degrading to the mind and destructive of happiness; and therefore, every thing which is pleasing, harmonious, and beautiful, is to be avoided, and the outward senses to be blunted and crushed, to the very utmost. The highest possible virtue, and so the most perfect happiness, is *indifference*. Praise and blame are alike; nothing pleases, nothing offends; nothing gratifies, nothing disgusts. You are neither to like nor dislike; the mind is to be in a state of perfect equilibrium. Then all idea of one's self, or individual identity, is lost or absorbed in the divine essence, as a drop of water loses its form and individual character when cast into the ocean. Connexion with matter, or material substance, therefore, is the cause of evil, and the gratification of the senses, is to commit sin. Neither the eye, nor ear, nor taste, nor feeling, should be gratified. Even conjugal, parental, and filial affection are only so many forms of selfishness. To own any thing which affords pleasure, or to which any relative value can be attached, is only to gratify *self*, or the individual being. While the highest efforts of virtue consist in rooting out all idea of self, or individual existence, and so bringing back the soul to an eternal, though unconscious repose.

*Baptism—Interesting converts—Encouraging results—Native church.*

We have three hopeful inquirers. One is Moung Loon, a man about 45 years old. He came from the country after medical aid, and the first time he heard the gospel, it made a deep impression on his mind. Every day he comes and listens, and appears to have correct views of God and the way of life through Christ. I have no evidence, however, that he has yet felt the renewing power of the Holy Spirit, but his mind is rapidly passing from the delusions of heathenism to the clear light of the gospel. Another inquirer, is Moung Yau That, a young man 17 or 18 years old—his father and mother were baptized more than 20 years ago near Chittagong, and are the only consistent Christians in this little church. He appears to be truly awakened to a sense of his lost condition as a sinner. Ma Pong, a young woman 19 years old, is the wife of Moung Na Gau—she listens with eagerness to the gospel, and gives us encouragement to hope that she is not far from the kingdom of Heaven. There are three or four other persons who manifest more than usual interest in listening to the instructions of the word of God, but as yet they appear stupidly indifferent about the state of their own souls.

Between my own labors and those of the two assistants, from one to two hundred persons hear the gospel daily. Many dispute with an ingenuity and earnestness which might well put to shame idle and ease-loving ministers of Christ. It is often truly affecting to see the deep workings of the spirit, and the anxiety, in mustering arguments to sustain that religion which they and their fathers have revered, and around which have centered all their fondest recollections and their most cherished hopes. All false religions will walk together in fellowship, but the uncompromising claims of the gospel, when they do not compel respect and attention, awaken the most bitter opposition. The heathen are accustomed to respect all religions, because, like civil institutions, they regard them as adapted to the various circumstances and wants of different nations. They gathered in considerable numbers around us, I baptized Moung Loon, Moung Yau That, and Ma Pong. The last two are young people, and gave very satisfactory evidence that they were taught by the Holy Spirit. The conversion of Moung Loon is a case of peculiar interest. From the very first, the truths of the gospel fell upon his mind with irresistible power, and while they swept away every vestige of heathenism, they brought home to his inmost soul the knowledge of God and of Christ Jesus, which is eternal life. All the inquirers were suffering violent opposition and bitter railing. I preached last Sabbath evening from Matthew v. 10, 11, 12, and told them distinctly that honest and faithful disciples of Christ could not escape persecution and reproach; and if they were not prepared to persevere, regardless of all opposition, they were unfit for the kingdom of Heaven, and could not be discipled of Christ.

Early on Monday morning, Moung Loon came to the house and said he had not slept at all, during the night. He could only pray and weep for joy, he had such an overwhelming sense of the love of Christ in bearing in his own body the sins of men. His deep feelings are more like what we often see at home, than any other case I have ever found among converts from heathenism.

There are two others who wish to be baptized, and there is much reason to think they have felt the renovating influence of the Holy Spirit; but one is now very ill, and the other is violently opposed by her husband. These tokens of the divine favor encourage us to preach the gospel in season and out of season, and endeavor to commend ourselves to every man's conscience in the fear of God. It is two months to-day since we came to anchor in this harbor, entire strangers and no house to go into; now, near the same place and the same hour in the evening, three converted heathen are baptized, and a multitude listen to the everlasting gospel which brings life and immortality to light. The venerable M'ha don was at the water, and united with us in singing two hymns and paid the utmost attention to all that was said and done. When the converts came up out of the water, in answer to a question which some one put to him, he replied in an earnest and elevated tone of voice, "This is the true religion, and I must be baptized and be a disciple of Christ." His constant attendance at worship has created a great sensation all over the city. The priests have had a meeting to inquire into the cause of this extraordinary conduct of the M'ha don; he told them, in the most frank and open manner, "I have found the true religion after worshipping idols and pagodas for more than ninety years." So far, therefore, he stands firm, and faces the storm. Though more than 90 years old, his form is erect, and he walks with a firm step, and reads without glasses.

In my last letter, I informed you that there was a church here of thirteen members. All, except one, were baptized between 20 and 25 years ago, near Chittagong. They removed to this town after the country fell into the hands of the English, for the sake of enjoying greater liberty and toleration. Most of them have become feeble from age, and soon the church must become extinct. They appear to love God, but are very ignorant. There is some disorderly and unchristian conduct among them, but I attribute much of this to ignorance, and therefore I do not despair of seeing a more consistent Christian morality established.

*Excursion to villages—Hopeful converts—An interesting character—Heathen Transcendentalism.*

May 14. Since writing the above, I have spent five days among the villages to the north of this. I remained nearly all the time in three villages of about 1,000 inhabitants each. My assemblies would average 100 or more, and except on one occasion, there was no interruption or rudeness to disturb one who is accustomed to address a heathen congregation. Many appeared to be much interested, and would remain after the crowd was gone, as long as I had strength to talk with them. Several individual cases would be interesting, if the limits of a letter would allow of sufficient detail. I was urged to visit them again, and since my return home several have come to the city to get books and tracts. I think more than 2,000 people heard the gospel. Moung Na Gau was with me, and he labored hard to

The intelligence contained in the remaining portion of Mr. K.'s letter we know will be welcome to our readers. The wonderful progress of the gospel among the Karen in Bassein and the other provinces which lie along the western borders of Burmah Proper, has been alluded to in various communications from the missionaries; and some notice was taken of it in the Annual Report of 1839; but no definite information has reached us as to its extent, or the probable number of those who have embraced the truth. This work is the more remarkable, as it occurs in a region where there is no ordained missionary, and from which the most practicable mode of access to any of our stations, is by a long and perilous journey over the mountains and through the jungles which separate it from Arracan on the west. Yet the fatigues and hazards of this journey have been undertaken by many large companies, and a communication has been established with Mr. Abbott at Sandoway, as mentioned in his journal given in our last number. Immediately on his arrival, Mr. Abbott sent a deputation over the mountains to invite the inhabitants of these provinces to visit him at Sandoway. The result is stated in the journal to which we have just referred. Though the violence of persecution has caused our missionaries to retire, for a season, from their labors in Burmah Proper, and has occasioned great suffering to the Christians at Rangoon, Ava, and other places, yet it would seem that "the word of God is not bound;" it still prevails among these simple hearted Karen of the western provinces, and they are willing to incur every hardship and danger, for the sake of securing to themselves its inestimable blessings.

*Wonderful work of divine grace among the Karen of the Bassein province—More than two thousand souls hopefully converted.*

You will be happy to learn the wonderful triumph of the gospel in the Bassein province. It commenced among the Karen in the latter part of 1837, and now there are more than two thousand rejoicing in the glorious liberty of the gospel. Br. Abbott, at Sandoway, is in communication with them, and he has fifty or more promising young men in school. All the men who have come over the hills, represent the work as still going on; spreading from village to village in every direction. Moung Shway Moung, who was baptized the latter part of 1835, was appointed by the king, governor of all the Karen in the Bassein province. He was sent down from Ava the latter part of 1837—the Karen soon found he was a disciple of Christ, and that he would shield them to the utmost of his power from oppression and persecution. The Karen testify that "he was a just man, and would never take bribes,"—"that on the Sabbath he closed up his house, and remained alone." About this time, the conversion of the celebrated young chief took place. He is a young man of great energy and powerful intellect, and all his influence was thrown into the work of publishing the knowledge of God among his countrymen. The full extent of this revival we do not know, but enough has been learned to convince us that it is an extraordinary display of divine grace. Probably more than two thousand souls are turned from the worship of demons to the service of the living God. This too has taken place under the jealous and intolerant reign of the new king. It is God's glorious work.

From the Baptist Advocate.

Circular

OF THE EXECUTIVE COMMITTEE OF THE AMERICAN BAPTIST HOME MISSION SOCIETY.

It is with reluctance and anxiety that the Executive Committee of the American Baptist Home Mission Society address themselves at this time to the Churches. They yield to the stress of circumstances in speaking when they would gladly keep silent. Hitherto enjoying, as they trust, the confidence and prayers of the Churches, they found in their appropriate work, enough to task their utmost strength, without allowing them either the time or the inclination to diverge from other objects.

But the apprehension has been lately, though reluctantly entertained, that this confidence in which they have heretofore rejoiced, has in some minds been shaken, and that the prayers on which they have relied, have suffered at least some intermission. The occasion requires, therefore, of them, the endeavor to explain their position, as fixed by the constitution of our Society, and the polity of our Churches, and to do what in them lies, to restore to this holy enterprise the harmony that it needs and that it deserves.

They feel that plainness of speech may be indispensable to procure for their remarks a hearing; but they deprecate most earnestly any misconstruction of their language, as if it were intended to say either more or less than it seems to say.

Addressing themselves to brethren who love a common Saviour, and who have all drunk into one Spirit, and are looking forward, amid infirmities and errors, to one common heaven, they would strive to keep the unity of the Spirit in the bond of peace. The feelings already excited on either side, are such that to touch them seems inevitably to wound. The purpose of the Executive Committee is but to heal, and that they may do so, they desire to place themselves where their brethren habitually resort, at the foot of the cross, and with that lesson of self-sacrifice and of all-enduring love full in view, they would wish to speak and desire to be heard.

They would implore wisdom, and that temper and spirit which may be reviewed with complacency when they shall look back upon it from the deathbed, and from the celestial city. In this temper they would use that frankness and kindness which befits their fraternal relation, and which may best cherish that community of interest which God has created, an indivisible community of interest that man cannot destroy and should never

desire to be heard.

It scarce needs to be said that as a denomina-

tion, we have gloried in knowing no legislator in the Church, but our Lord Jesus Christ, in whose written ordinances and pledged presence is all our trust. Our Churches recognize no power, in the mass of the disciples even to make laws.—Our only book of canons was compiled in the days of plenary inspiration. The New Testament is the only book either of statutes or of precedents, whose authority we allow. We have contended with the utmost jealousy that the power of discipline rests in the individual Church, and that such Church forms the court of the last appeal, short of the bar of the Last Judgment.—Our Associations and occasional councils are but advisory bodies, and though by usage respected and consulted, never were clothed with the power to legislate or to exercise discipline, and have, therefore, no resemblance whatever to the Synods recognized by other denominations of Christians. The Voluntary Societies in which we are united, composed as they are, in part at least, of the unconverted world, have still less the right to enact ordinances and to administer government. The Scriptures give them no such power, and the Churches are neither inclined nor authorized to confer on them such power directly or indirectly. Were they to assume it, it might be justly resisted, in bodies whose terms of membership, and whose constitutional restrictions, and whose want of an equal representation from all the Churches, entirely disqualify them for its exercise. We make these remarks not as if the principles thus stated were unknown or had been disputed, but because in the excitement of great questions, it is always safe to state and to review, even at the hazard of repetition and tediousness, the first elements of our peculiar polity.

A question has of late been most earnestly agitated, that awakens naturally the deepest feelings, especially at the South. We need not say we allude to the action of the Anti-Slavery Societies formed at the North. Our brethren at the South, with great unanimity, deprecate the discussion as unwarranted, the measures pursued as fatal to their safety, and complain of the language occasionally employed as cruel and slanderous. The brethren at the North are found divided in sentiment. Some are earnest and decided in believing it their duty to urge upon the South, with great plainness, the consideration of this question. Another portion incline to some of their views, but distrust the rightfulness and wisdom of their measures. But still another division feel, that to the churches of the South alone belong the examination and decision of this matter. In the South there is but one party, therefore; in the North, there are several.

Nor should it be wished to procure the action of the denomination upon this question, we see no body at this time in existence, that is competent to commence the examination, out of the individual Churches. The only general body that would be authorized to examine the question, must be composed of representatives from individual Churches, delegated for that express purpose; and these could bind only the churches that sent them—nor even them could they bind by any new laws. A General Convention of our churches throughout the country, with general powers, we have not, and it would be dangerous to create such a body, yielding, as it necessarily would, a power of uncertain advantage and of certain and lasting injury.

The wish has been manifested, on either side, that voluntary societies, our own among the number, should act upon this question, either by disapproving the civil institutions of the South, or censuring the course of those at the North who impugn these institutions. The Executive Committee believe that voluntary societies have no such right. It would be travelling out of the record to allow the introduction of the question, or admit it even as a subject of conference in the society. We must, in doing so, act unconstitutionally, and trample upon the ruins of our constitution, to arrive at the question. It would be again a violation of our first principles as Baptists, recognizing no disciplinary powers beyond the individual Church, and no legislation out of the limits of the New Testament. And it would be the creation, in the most objectionable form, of a synod, one of that class of institutions whose usurpations laid the basis of the Romish apostacy. It was, as ecclesiastical history proves, not so much the acts of individual bishops in the first instance, as the collective acts of synods, and those too springing up in republican Greece, and acting on republican models, which laid smooth, broad and firm, the highway over which came the Man of Sin travelling in the greatness of his strength.—As Christians we dare not disregard the warnings of the New Testament. And it would be the creation, in the most objectionable form, of a synod, one of that class of institutions whose usurpations laid the basis of the Romish apostacy. It was, as ecclesiastical history proves, not so much the acts of individual bishops in the first instance, as the collective acts of synods, and those too springing up in republican Greece, and acting on republican models, which laid smooth, broad and firm, the highway over which came the Man of Sin travelling in the greatness of his strength.—As Christians we dare not disregard the warnings of the New Testament. And it would be the creation, in the most objectionable form, of a synod, one of that class of institutions whose usurpations laid the basis of the Romish apostacy. It was, as ecclesiastical history proves, not so much the acts of individual bishops in the first instance, as the collective acts of synods, and those too springing up in republican Greece, and acting on republican models, which laid smooth, broad and firm, the highway over which came the Man of Sin travelling in the greatness of his strength.—As Christians we dare not disregard the warnings of the New Testament. And it would be the creation, in the most objectionable form, of a synod, one of that class of institutions whose usurpations laid the basis of the Romish apostacy. It was, as ecclesiastical history proves, not so much the acts of individual bishops in the first instance, as the collective acts of synods, and those too springing up in republican Greece, and acting on republican models, which laid smooth, broad and firm, the highway over which came the Man of Sin travelling in the greatness of his strength.—As Christians we dare not disregard the warnings of the New Testament. And it would be the creation, in the most objectionable form, of a synod, one of that class of institutions whose usurpations laid the basis of the Romish apostacy. It was, as ecclesiastical history proves, not so much the acts of individual bishops in the first instance, as the collective acts of synods, and those too springing up in republican Greece, and acting on republican models, which laid smooth, broad and firm, the highway over which came the Man of Sin travelling in the greatness of his strength.—As Christians we dare not disregard the warnings of the New Testament. And it would be the creation, in the most objectionable form, of a synod, one of that class of institutions whose usurpations laid the basis of the Romish apostacy. It was, as ecclesiastical history proves, not so much the acts of individual bishops in the first instance, as the collective acts of synods, and those too springing up in republican Greece, and acting on republican models, which laid smooth, broad and firm, the highway over which came the Man of Sin travelling in the greatness of his strength.—As Christians we dare not disregard the warnings of the New Testament. And it would be the creation, in the most objectionable form, of a synod, one of that class of institutions whose usurpations laid the basis of the Romish apostacy. It was, as ecclesiastical history proves, not so much the acts of individual bishops in the first instance, as the collective acts of synods, and those too springing up in republican Greece, and acting on republican models, which laid smooth, broad and firm, the highway over which came the Man of Sin travelling in the greatness of his strength.—As Christians we dare not disregard the warnings of the New Testament. And it would be the creation, in the most objectionable form, of a synod, one of that class of institutions whose usurpations laid the basis of the Romish apostacy. It was, as ecclesiastical history proves, not so much the acts of individual bishops in the first instance, as the collective acts of synods, and those too springing up in republican Greece, and acting on republican models, which laid smooth, broad and firm, the highway over which came the Man of Sin travelling in the greatness of his strength.—As Christians we dare not disregard the warnings of the New Testament. And it would be the creation, in the most objectionable form, of a synod, one of that class of institutions whose usurpations laid the basis of the Romish apostacy. It was, as ecclesiastical history proves, not so much the acts of individual bishops in the first instance, as the collective acts of synods, and those too springing up in republican Greece, and acting on republican models, which laid smooth, broad and firm, the highway over which came the Man of Sin travelling in the greatness of his strength.—As Christians we dare not disregard the warnings of the New Testament. And it would be the creation, in the most objectionable form, of a synod, one of that class of institutions whose usurpations laid the basis of the Romish apostacy. It was, as ecclesiastical history proves, not so much the acts of individual bishops in the first instance, as the collective acts of synods, and those too springing up in republican Greece, and acting on republican models, which laid smooth, broad and firm, the highway over which came the Man of Sin travelling in the greatness of his strength.—As Christians we dare not disregard the warnings of the New Testament. And it would be the creation, in the most objectionable form, of a synod, one of that class of institutions whose usurpations laid the basis of the Romish apostacy. It was, as ecclesiastical history proves, not so much the acts of individual bishops in the first instance, as the collective acts of synods, and those too springing up in republican Greece, and acting on republican models, which laid smooth, broad and firm, the highway over which came the Man of Sin travelling in the greatness of his strength.—As Christians we dare not disregard the warnings of the New Testament. And it would be the creation, in the most objectionable form, of a synod, one of that class of institutions whose usurpations laid the basis of the Romish apostacy. It was, as ecclesiastical history proves, not so much the acts of individual bishops in the first instance, as the collective acts of synods, and those too springing up in republican Greece, and acting on republican models, which laid smooth, broad and firm, the highway over which came the Man of Sin travelling in the greatness of his strength.—As Christians we dare not disregard the warnings of the New Testament. And it would be the creation, in the most objectionable form, of a synod, one of that class of institutions whose usurpations laid the basis of the Romish apostacy. It was, as ecclesiastical history proves, not so much the acts of individual bishops in the first instance, as the collective acts of synods, and those too springing up in republican Greece, and acting on republican models, which laid smooth, broad and firm, the highway over which came the Man of Sin travelling in the greatness of his strength.—As Christians we dare not disregard the warnings of the New Testament. And it would be the creation, in the most objectionable form, of a synod, one of that class of institutions whose usurpations laid the basis of the Romish apostacy. It was, as ecclesiastical history proves, not so much the acts of individual bishops in the first instance, as the collective acts of synods, and those too springing up in republican Greece, and acting on republican models, which laid smooth, broad and firm, the highway over which came the Man of Sin travelling in the greatness of his strength.—As Christians we dare not disregard the warnings of the New Testament. And it would be the creation, in the most objectionable form, of a synod, one of that class of institutions whose usurpations laid the basis of the Romish apostacy. It was, as ecclesiastical history proves, not so much the acts of individual bishops in the first instance, as the collective acts of synods, and those too springing up in republican Greece, and acting on republican models, which laid smooth, broad and firm, the highway over which came the Man of Sin travelling in the greatness of his strength.—As Christians we dare not disregard the warnings of the New Testament. And it would be the creation, in the most objectionable form, of a synod, one of that class of institutions whose usurpations laid the basis of the Romish apostacy. It was, as ecclesiastical history proves, not so much the acts of individual bishops in the first instance, as the collective acts of synods, and those too springing up in republican Greece, and acting on republican models, which laid smooth, broad and firm, the highway over which came the Man of Sin travelling in the greatness of his strength.—As

# THE CHRISTIAN SECRETARY.

## CHRISTIAN SECRETARY.

### NEW HAVEN DEPARTMENT.

REV. T. C. TEASDALE, EDITOR.

NEW HAVEN, February 27.

Our readers will make all due allowance for the want of editorial matter in our department of the Secretary, when they remember that we are in the midst of an interesting protracted meeting under the direction of our beloved brother Knapp. Those who know any thing of brother Knapp's method of conducting a meeting of this kind, will not wonder that we find no time to write for the paper. Every moment is occupied in the duties of the meeting. We may attempt, however, to keep a Journal of the progress of the meeting, and interest our readers in that way during the heat of the engagement with the enemies of the cross. The meeting commenced on Monday evening, the 22d ult. Our spacious house of worship has been filled from the beginning with an attentive auditory, and some hundreds were said to have gone away last night for want of room. There were some twenty-five or thirty amongst the inquirers last night. A goodly number have already found peace to their souls, and the number of converts is rapidly increasing. The prospect of a general work of grace in this city is exceedingly animating. We ask an interest in the prayers of all who desire the prosperity of Zion, that this whole city may be subjugated to the peaceful reign of the Messiah, and the shout of grateful praise go up from every house and from every heart. The prospect is quite encouraging also, that the College is about to be extensively blessed. God grant that this mass of cultivated mind may be consecrated to his service, and that this college may become a great moral light-house, which shall illumine the nations of the earth, and dispel the gloom of ignorance and sin even to the utmost bounds of the habitable globe.

For the Christian Secretary.  
**Foster's Essay**  
ON THE AVERSION OF MEN OF TASTE TO EVANGELICAL RELIGION.

We have no intention to incur the charge of pedantry to which we are sensible any attempts of ours, by way of a critical review of any thing from the pen of the eminent author whose productions we have designated for the subject of an article, would expose us. To the few who have been conversant with the writings of Foster—too few we must believe the number is—no comments necessary in recommendation of their excellence. His profound originality and discriminative vigor of thought, though clothed in language most peculiar and unobservant of all ordinary rules, yet possess a dignity which criticism has ever assailed in vain, while the deep and fervent tone of piety and high moral courage of the author, at once fearless of the scorn of "wits and worldlings," and regardless of all the attractions of elegant literature when placed in competition with the distinctive objects of his life, the glory of God, have been the admiration of all, who, in every volume of his works, have felt the genial spirit of the one, pervading every line, or marked the dignified impress of the other.

The object of the present notice is simply to direct the attention of the christian public to the particular portion of his works specified at the head of this article, with reference, not so much to its intrinsic excellence—in which, however, we believe it possesses more than ordinary merit—as to some truths of a practical bearing, inattention to which, in our view, constitutes a principal and serious evil in the christian church.

The subject of the essay pre-supposes the existence of some definable reasons irrespective of those natural to the human heart why men of cultivated taste in particular so frequently conceive an aversion to evangelical religion.

The class of persons selected for inquiry, first, meets us in a view of more than ordinary interest. The infidel scoffers, the profane despiser of religion, and the man whose mind is too debased to be susceptible of a thought or concern on so refined a subject, are characters that should and we may hope do excite the sympathies and prayers of the church. But it is not in the nature of things that we should feel the same degree or kind of interest in persons of this character as in a different class of unbelievers. The believer when trying to impress such a mind with the excellence and importance of religion, despite of the lively sensibility which he feels of the worth of the soul and of the duty of faith in the use of the means of grace, cannot still repress his painful misgivings and unpleasant apprehensions that he is but "casting his pearls before swine." When on the other hand no such rancorous opposition to christianity exists, when the individual acknowledges its truth and is sensible of its refined excellence, and at times painfully conscious of the danger and criminality of neglecting a subject of such vital moment, with how different feelings, with what earnestness and affectionate confidence does the christian dwell upon the amiableness, and try to impress the claims of his holy religion. How often does it happen that with individuals of the character described we have been on terms of more than common intimacy which has grown into a permanent and valued friendship, and in event of such an attachment, how ardently have we desired to see our friend possessed of the only needed requisite to a truly noble mind—reverence and love for the Deity.

It is with reference to this latter class of individuals that the inquiries of the essay are pursued, and an explanation attempted of some extrinsic causes of their aversion to evangelical religion. The limit prescribed to an article like this will of course not allow of a review of all these, and we shall accordingly confine ourselves to a few of the most prominent, hoping, by directing the attention of a few, especially of religious teachers, to the subject as treated by the author himself, not entirely to fail of our object.

The first cause of aversion to religion among men of cultivated taste, to what the author calls

our attention, is its frequent connection with weak and uncultivated minds. That such, to a great extent is the case with the christian religion need not be proved. And we are far from feeling regret at the fact. Indeed we deem it a matter of sincere gratitude and joy, that it is the benign policy of our religion to adapt itself to every rank and condition of our fallen race. Yet it cannot be doubted that the very feature which is the lowest and most enabling distinction of Christianity, operates most unfavorably upon the class under consideration. Their views of religion in its intellectual character are formed wholly from its disciples, and it is easy to see in how humble a light it must appear, how sadly depreciated in the sublimity which essentially belongs to it, when viewed in the narrow and obscure abode which it occupies in the minds of far the greater portion of believers. But the opinion of inferiority as an intellectual system is not the only particular in which religion suffers by its connection with illiterate professors. Our author has explained a variety of circumstances in the habits of thought and manners of illiterate christians, by which religion is rendered absolutely offensive and disgusting to persons of intelligence and refinement. And here our own experience will sustain him. Who, for example, that has reached the age of judgment and observation before he was able to estimate religion by its own intrinsic excellence, but has thousand times felt a most offensive repugnance, excited by circumstances like the following—the total ignorance and indifference of many pious christians to the evidences of the truth of christianity, amounting not unfrequently to absolute abhorrence of the spirit of inquiry, as if inquiry implied doubt on that which demands implicit faith—the destitution in the religious discourse of others of any "exercise or subjects of intellect," and the absence of all ideas apart from mere feeling and experience—a childlike and ludicrous attachment of many to a few favorite opinions, quite unessential to christianity, but in the view of the individuals its constituent substance—a most repulsive self sufficiency in others, and a disgusting overweening of knowledge, the invariable concomitants of ignorance, and more than all, the silly affectation and ludicrous grimace, very commonly observable in the habits and especially in the religious exercises of illiterate professors. It would be a most useless and invidious labor to enumerate these unpleasant, and to christians of refinement and taste, deeply mortifying circumstances, were they inherent in the nature of christianity, or beyond the possibility of remedy. And here we arrive at the question which we had in view in the design of these remarks. Can nothing be done to elevate the intellectual character of the christian church? The means are unquestionably at our command. They exist in our institutions of learning and lie scattered in all the rich sources of intelligence, which Heaven has made the peculiar blessing of our favored land. What prevents their application in the particular case of the church, we have yet to learn. Yet we believe it is undeniable that there is far less intelligence and cultivation in the mass of religious professors than in the other portion of the community. We must believe there has been an unwarrantable and criminal indifference in the church to the cultivation of its intellectual character. It has not realized that from its subordinate intellectual rank, an opinion of religion obtains among the most important class of its enemies little less unfavorable than from an equal deficiency in christian graces and piety. Individual christians have not been aware to the importance of superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority in intelligence, refinement and

felt the transmigration? Nature or voice is almost the world, car are ardent, then she which follows, the blood of fragrance of the gifts of his provide and with God making a total of two hundred and forty.

Rock Hill.—A most powerful revival has been in progress in this place for the last two weeks. Out of a population of about eleven hundred inhabitants, we learn that nearly fifty have already become hopeful subjects of God's pardoning mercy, and that the work is increasing. One feature of this revival deserves a passing notice. No extra exertions have been made on the part of the church, and since the commencement of the revival only one sermon has been delivered, except on the Sabbath. The converts and some of the members of the church seem to be the instruments of carrying forward the work. Prayer meetings are now held in different sections of the village every evening, and a deep and thrilling interest on the subject of religion pervades the place. Our informant states that there is scarcely a house that had not been visited by the outpouring of the Holy Spirit.

Deep River.—We have learned through private sources that a very interesting revival has been in progress for some two or three months past in this place, but have not learned the particulars. Will brother Jennings have the kindness to favor us with an account of it.

THE CHRISTIAN REVIEW. The March number of this valuable periodical is received, but we have not yet had time to read it. The following is the table of contents.

ART. I. THE SYSTEM OF EDUCATION IN MASSACHUSETTS.  
II. LAWS OF PERSUASION.  
III. METHODISM.  
IV. BIBLICAL CRITICISM.  
V. LIFE AND CHARACTER OF THE HISTORIAN NIEBUHR.  
VI. WYCLIFFE.  
VII. LATIN GRAMMAR.  
VIII. LITERARY NOTICES.

From a brief circular accompanying the present number, we perceive that the Review has not as yet received that patronage which is necessary to give it a permanent support. We give an extract.

"The work has been sustained through five volumes only by special effort and considerable sacrifice on the part of a few individuals. At no time have the receipts been equal to the expenses, and at the close of each volume it has been necessary to provide for a deficiency. If the present number of subscribers were prompt in paying, and could an addition of three hundred responsible subscribers be obtained, we should consider that the work was supporting itself, with such a compensation for services rendered by the editor, contributors and publishers, as would secure a faithful execution of these several branches of labor."

"Having made and repeated these explanatory statements, the Committee, if their expectations of an increase of subscribers should not be realized, will feel justified in discontinuing the work at the close of the present volume without any further notice.

Robins & Folger, are agents for the work in this city, where subscriptions will be received.

AMERICAN ELECTRIC.—The second number of this Periodical is published. The work is published bimonthly, and contains 204 octavo pages each—making two volumes of upwards of 600 pages annually. The present number contains fourteen separate articles;—two of them alone are worth the price of subscription, viz: "The Eastern Question,"—The Policy of England, France, and Russia, in relation to Mehemet Ali, and the Turkish Empire; and "Ranke's History of the Popes of Rome,"—the revolutions and the prospects of the Papacy.

Robins and Folger agents for this city.

We learn by an exchange paper, that the Rev. Thomas Leaver, of London, has accepted the invitation of the North Baptist Church and Society, in Newport, R. I. to become their pastor.

Bishop Doane of New Jersey, formerly a professor in Washington College in this city, has received an invitation to preach the Consecration sermon at the opening of the Rev. Dr. Hook's church, Leeds, Eng. He has accepted the invitation, and will sail for England in June next.

Circular of the Executive Committee of the American Baptist Home Mission Society. For this document see first page.

"AMICUS" shall receive attention next week.

The communication from "S. B." will be inserted soon.

#### COMMUNICATIONS.

For the Christian Secretary.

#### Bible Subjects.—No. 7.

A. M. 2132]—INCIDENTS IN THE LIFE OF ISAAC.—[B. C. 1872. The life of Isaac, Abraham's son, is interesting because it was said, "In Isaac shall thy seed be called." When he was but a child, his father made a great feast on his account. His birthright was contested by the son of Hagar, yet the decision was clearly given in Isaac's favor; although Ishmael, who is supposed to be the father of the Arabs, had the promise of becoming a great nation. One very prominent and remarkable providence in the life of Isaac is his being offered up on Mount Moriah. The faith of Abraham was here tried to the very life;

and the submissive spirit of Isaac was no less conspicuous, as typifying the Lord Jesus Christ. Abraham, it appears, rose early, according to the command of God, and set off in company with two young men, with Isaac, to offer him as a burnt offering.—After three days journey, they saw the place afar off. It was probably the same spot of ground where our Saviour was crucified; and was about as many years before that event, as have passed since the Saviour came into the world. Abraham left the young men and went with his son to worship. Note. No man can worship God acceptably, without an acceptable sacrifice. Christ Jesus was sacrificed for us. "And Isaac spake unto Abraham his father, and said, My Father; and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for burnt offering?" And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And when they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham; and he said, Here am I. And he said, Lay not thine hand on the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram, and offered him for a burnt offering." Where, in the history of ordinary men, can such a singular and gracious incident appear! The faith of the parent, and the submission of the son, appear very evident. Much is said in our days about faith and works,—about professing and obeying Christ. We are, some of us, very apt to ask if some other way will not do as well, rather than go forward as the Lord commands. Another remarkable portion of Isaac's history is his marriage. Abraham's servant goes a long journey, with a large company of attendants, to seek a wife for his master's son. He seems to typify the minister of the Gospel, who, in obedience to his master, is seeking a bride for the Son of God;—as the church is called the bride of Christ. The servant whom Abraham sent, ruled all that he had. So ministers are to rule well, and labor in word and doctrine.—The servant was commanded to go and take a wife for Isaac. If, however, the woman would not follow him to become Isaac's wife, the servant was to be discharged,—he had done as he was commanded;—so also with the ministers of Christ. Well, after a series of good fortune, the maid was found at the house of her father Bethuel, and when the servant of Abraham made known his errand, she said, I will go. They therefore returned, and the marriage was celebrated according to the customs of that age. Other circumstances in the life of Isaac, no less instructive, might be named, especially relative to the blessing of his sons, Jacob and Esau. But we must leave our readers to examine the history in Genesis. It cannot be improved by any other language than what is there employed. From these incidents, we learn that God is a God of providence, and that he will withhold no good thing from them that walk uprightly. How happy every willing soul, who loves and serves the Lord! Yields to his love and his control, and loves his holy word.

Where was Isaac offered? Who did he typify? Who were his sons? How many years since his birth? E.

Ct. Feb. 25th, 1841.

To the Editor of the Christian Secretary: De Sir,—Being in your city, I accidentally dropped into a prayer-meeting, where the hearts of very many seemed truly warmed with divine love. And this state of feeling, I have generally observed, is characterized by corresponding efforts to do good. I believe that when the minds of Christians are illuminated with the beams of heavenly light, and their hearts glowing with a Saviour's love, they will be ready in every good word and work. In this apparent state of feeling, at the close of the meeting, I was rejoiced to notice an effort made to more ably sustain the Secretary. This was as it should be; and I confidently hope the effort made, was not without success. Now I am aware that this periodical—its merits and its claims, have been too much overlooked and neglected by our denomination generally, especially in this State, where it should be intimately acquainted with every Baptist. I might here proceed to state some of its claims, but this is not my present purpose, neither is it my object to present its merits, but merely to throw out a few brief hints, which I sincerely hope, through the Divine blessing, may induce some who ought to become, but never have been, its subscribers, that they may have opportunity to test both its claims and merits, by actual knowledge, for themselves. I think I may as well begin with an honest confession for thoughts of reformation, are usually, or ought to be, accompanied with confession. I have never myself been one of its subscribers, but by some means have generally had the reading of the Secretary, so that I am, partially at least, acquainted with its character, and can recommend it, and intend now to become a subscriber; you may consider me, if you please, a life subscriber, at least I now intend to patronize it, as long as it is published; and should it be suffered to die for want of patronage, (which God grant it may not) I will use my feeble efforts to keep it alive, or to resuscitate it. And this is not the case of many others who obtain the reading of the Secretary, perhaps by some means, not always the most generous in the eyes of the printer, and willingly content themselves without ever placing their names upon the subscription list! Are there not many others who can well afford, yea, they think they must afford, (especially some who live out here in the country,) a political paper, the organ of their party, although they profess to be Baptist, yet cannot possibly take the Secretary, because they think they cannot take two papers! What give religion the minor place? If you cannot take two papers, you ought, from various considerations, take the Secretary, both for the example and for the good of your family. Are there not many young professors, who have imbibed a sickly taste for light, fashionable reading, who do not quite like the looks of being found studiously engrossed over the pages of a fulsome novel, but will go round the corner, by taking the "Brother Jonathan," the "New World," the "Sat. Eve. Courier," &c., and pore over their columns, neglecting the Secretary? Now I do hope, that every young convert especially, will see for themselves, if indeed these things are so. I hope they will see to it, for their own moral good—for their growth in grace—for

their spiritual benefit—for their religious knowledge, and formation of their religious characters, and be led to take a decided stand on this point. The cost of the Secretary is but a trifle, compared to what almost every body spends needlessly, in the course of the year, or worse than uselessly. I hope they will also try to sustain it, by recommending it, by reading it, as to repeat its contents, that their associates may become interested sufficiently to go and do likewise. And those whose talents are sufficient now and then, to contribute matter, that the editor may always have his "quieter" well stocked with "highly polished and sharp pointed arrows," that he may be enabled to do great execution in the enemies ranks, and wield a mighty moral influence throughout our whole State. The Secretary ought to be so elevated, that it would be disgraceful for a Baptist in the State, not to make it his weekly guest, and every young convert his second pocket companion. I am confident if his first pocket companion (the Bible) was satisfied enough, the convert would much better relish the Secretary than he would some of those literary—fashionable, and I had almost said, nonsensical, and dangerous prints which are too often found in the hands of the young Christian. I for one, Mr. Editor, will use my influence in its favor, and will endeavor to induce my Baptist neighbors especially, to send you their names. My letter is already longer than I anticipated; but you may publish any, or all of it, if you think it will do good. Respectfully,

For the Christian Secretary.

Portersville, Feb. 25th, 1841.

After a long night of darkness, declension, diminution by deaths, removals, exclusions, backslidings &c., the Second Baptist Church in North Stonington, has, within a few weeks past, enjoyed a very precious revival, resulting in the return of many wanderers, as well as new subjects of grace; about forty of whom have been buried with Christ in baptism. It would be pleasing to state particulars, but we have not room in your paper. [Our correspondents shall always have room for revival intelligence.] I only say, that it has been my privilege to be with them much of the time in connexion with other ministering brethren, but Elder John Greene, (Seventh day Baptist) of Hopkinton, R. I., may be considered "chief speaker," having been among them from the commencement. Affectionately yours,

ERASTUS DENISON.

#### SELECTED SUMMARY.

From the Baptist Advocate.

FROM OUR WASHINGTON CORRESPONDENT  
U. S. REPRESENTATIVES HALL, {  
WASHINGTON, D. C., Feb. 18, 1841.

MR. EDITOR.—We have this morning witnessed an exhibition of Colt's patent fire arms, discharging itself a half a dozen times in rapid succession. The thought struck me, that this invention was calculated to prevent war, and should therefore be denominated the Pacifier. Suppose a place to be fortified with cannon made on this principle, or suppose an army entrenched, and furnished with muskets, artillery, &c., of this kind, what invading force could make a successful attack? A New Orleans affair would, under such circumstances, become a comparative skirmish, to the havoc that would be made in the ranks of the assailants. And as this would prevent invasion, and there would be no fighting if both parties remained at home, a cessation of war would be the natural consequence.

The Supreme Court, which is usually very dull, was yesterday the great point of attraction. The court room was thronged by an admiring crowd. The great Mississippi case was under trial. This case consists in a claim of citizens of various States, on citizens of Mississippi, for payment for slaves. The plea set up on the part of the Mississippians, is, that they are not bound to pay for the slaves, because it was contrary to their constitution, for slaves to be brought into their State for sale. Mr. Clay was counsel for the plaintiffs. In the course of his speech he said that the slave population of Mississippi already exceeded the white by 21,000, and that the safety of that state consisted in its connexion with the Union—consisted in the productions of the genius of Fulton, by which from the banks of the Ohio and the Mississippi, myriads of the sons of the West could be speedily transported by steam to her aid, in case of a servile insurrection. He likewise took the ground, that no slave State had the right to prohibit the introduction of slaves as merchandise from another State; and that no State had the right to prevent their transportation through its territory from one State to another. Congress having the sole right to regulate commerce between the States. He further contended, that Congress itself had not the right to prohibit the slave trade between the States, that body having the power to regulate commerce, and not to destroy it.

There was what is denominated an "Experience Temperance Meeting," in this place, last evening. It was rendered very interesting by the narrative of the temperate course of several individuals. At the temperance meeting held last Sunday afternoon, in a Methodist chapel in this city, Hon. Mr. Briggs, M. C., made a very extempore address. It drew tears from many eyes more than once.

February 19th. The House continued in session last evening till 9 o'clock, but I thought it worth my while to attend a meeting last evening; there was an exhibition of a most admirable astronomical apparatus, of a novel kind. It consists of a large wire-framed globe, with a transparent covering, on which are delineated the starry heavens. A light being placed in the centre of the globe, it casts the shadows of the various constellations, &c., on the walls of the room, and as the globe revolves, the various constellations are thus brought into view. By a similar process, the changes of the moon, eclipses and various other astronomical phenomena were illustrated. The whole exhibition was one of infinite interest. At its close, there was a discussion of great ability, between several members of the Society on the question—Whether the British government partakes more of the despotic, or the republican character.

February 20th. The Amistad case came on to-day in the Supreme Court. Mr. Adams is to put his energies on this occasion. Of course there will be another grand affair of it, and another thronged court room. How much there is in Washington, during a session of Congress, to keep one interested and excited.

Rev. Mr. Cookman, the eloquent chaplain to the Senate, has informed me to-day, that he is to be stationed in your city next June; so that the New Yorkers will soon have an opportunity of listening to the eloquence which in this Hall has repeatedly charmed listening Representatives and Senators.

The appropriation bill has been under discussion for some days in the House. They seem to be wakening up to the subject of retrenchment and reform, and you will not be surprised at this when you learn, that the income of the New York Postmaster, from salary, boxes, &c., has been about \$25,000 in a single year; and the income of the Collector, from salary, sievers, &c., about \$40,000. These are but specimens of the general state of things in this respect. I think that all will agree, that there ought to be no such princely incomes, drawn from public resources, in this Republic. Yours,

PRIMITIVES.

FATAL EPIDEMIC.—We are sorry to learn, from the Knoxville Register, of the 6th February, that the fatal epidemic which lately made its appearance in West Tennessee, is gradually extending itself, and has created much alarm in the vicinity of Henry County. It is supposed to be the disease known some years since in that section of the country, as the "Cold Plague." Its ravages are well remembered in several upper counties of East Tennessee, and western counties of North Carolina.

BY HIS EXCELLENCE  
WILLIAM W. ELLSWORTH,  
Governor of the State of Connecticut.

#### A Proclamation.

Man, though endowed with faculties evincing his high origin and nobler destiny, has lost the image of his Maker. Fallen from his original state, his moral nature has become corrupt and his practice disloyal to heaven. In the light of God's law, he is a sinner, whether viewed alone or in society, in a savage or civilized state—ignorant or enlightened—in every country and in every age. The consequences of transgression are fearfully exhibited in the bulk of nature as well as in that of revelation, and call for deep humility before an offended God. But to him who might promises of pardon to the penitent with denunciations of punishment—*to him who dispenses mercies rather than humiliations*, we have encouragement to apply, if we come with a humble heart of mind, in the name of his Son Jesus Christ, the Mediator and Redeemer.

In the spirit of the foregoing sentiments, and in accordance with the early and revered customs of New England, I do appoint FRIDAY, the ninth day of April next, to be observed as a day of Humiliation, Fasting, and Prayer; and invite the people of this State to assemble on that day, with their religious teachers, in their usual place of worship, and to confess their sins and humble themselves before God; especially to acknowledge and lament their forgetfulness of his Providence; their ingratitude for public and private blessings; their perversions of his bounties; the irreverent and atheistical spirit of our age and nation; the prevalence of falsehood, intemperance, restless ambition, envy, selfishness, injustice, and oppression; together with the bitterness of party strife which dishonors our institutions and threatens our dearest interests. Let us then, as individuals and as a people lie low in the dust, mourning with brokenness of heart before the Majesty of Heaven, that judgments may be averted and His forgiveness and favor conciliated.

And I request likewise that prayer be offered that God would enable us to see all the errors of our way; that he would direct our paths; enlighten our course, and assist us in our efforts after new and more perfect obedience; that he would kindle a purer patriotism in the bosoms of our public men; give us rulers and judges of uniform uprightness; bind in closer affection these states; subdue sectional jealousy; avert war; prosper the efforts of science and benevolence; and direct the active spirit of our age to the accomplishment of His grand design in the enlargement of the Redeemer's kingdom and the promotion of his cause on earth.

Given under my hand and the seal of said State, at Hartford, this twenty-sixth day of February, in the year of our Lord one thousand eight hundred and forty-one, and of the Independence of the United States the sixty-sixth.

WILLIAM W. ELLSWORTH.  
By His Excellency's command,  
ROYAL R. HINMAN, Secretary.

WASHINGTON, February 25.

#### DEATH OF JUDGE BARBOUR.

The Supreme Court of the U. S. adjourned as soon as they met this morning, in consequence of the sudden death of Associate Justice BARBOUR.

Judge Barbour was found dead in his bed this morning. He attended Court yesterday in his usual health. He has, however, been in feeble condition for some time. It is said that he had a heart complaint, an apoplexy, a palsy, or something—which means that he came to his death, because men must die. There will, no doubt, be a post mortem examination.

Mr. Barbour came to Congress in 1813 and served till 1820. For two years he then served as a Judge in Virginia. In 1827, again came to the House, and there served for three sessions. He resigned in the middle of his term to take a vacant bench in the Judiciary of Virginia. In 1830, he was appointed, by General Jackson, Associate Justice of the Supreme Court of the United States.

Mr. Barbour was about 60 years old at the time of his death. He was bred as a lawyer; and was eminently successful at the bar. He was distinguished in Congress, especially as a ready and keen debater. He was elected Speaker in 1823, and served with credit in that high station for one Congress.—*Journal of Commerce*.

WAR MOVEMENT IN MAINE.—On the 3d inst., resolutions on the subject of repelling British aggression, were offered in the House of Representatives, and referred. The Portland Argus of the 15th inst., states that these resolutions were taken up by the Senate on the 13th, and after being amended by inserting \$1,000,000 instead of \$400,000, for the defence of the State, they were referred to the Boundary committee.

Resolutions were also offered and referred to the same committee, requesting the President of the U. S. to cause the immediate removal of the armed force now stationed upon the upper valley of the St. Johns.

BANK OF POULTNEY, VT.—The capital stock of the Bank of Poultney, Vt. has been all subscribed, chiefly by citizens of that place—amount \$100,000. The bank will commence operations as soon as the necessary arrangements can be made.

HOORAY MURDER.—We learn by a slip from the office of the Exeter News Letter, that a Mrs. Bean, wife of Richard Bean, of Brentwood, was murdered in Exeter, on Sunday night last, supposed by her husband, who was intoxicated at the time. She was about 60 years of age.—*Advertiser Transcript*.

REV. MR. PIERPONT.—An Ecclesiastical Council, composed of pastors of the several Unitarian churches in Boston, with delegates, is in session at the Circuit Court Room in that city, to act upon the protracted difficulty between Rev. Mr. Pierpont and the Hollis st. church.

THE BROOKLYN MURDER.—Mr. W. H. Stokes, who was arrested some days ago, on suspicion of having been concerned in the murder of Master Phelps, has been discharged; investigation proving that the suspicion was entirely unfounded.

FANNY ELLSLER.—A correspondent of the Journal of Commerce, writing from Havana, in the island of Cuba, says: "Fanny Ellser is more the rage here than she

## POETRY.

For the Christian Secretary.

### Charity.

Mercy's own boon! which mid the waste  
That sin and sorrow's made below,  
Gives us the joys of heaven to taste—  
While ministering to human woe.

Mid heaven's home—the brightest star!  
On which eth angels love to gaze—  
Scattering its beams of love afar—  
While grateful hearts their tribute raise.

Purest of all the gems that grace  
The brow, where noblest virtues shine!  
Lending a charm to Beauty's face—  
Angelic—lovely, and divine.

Sweetest of all the flowers that bloom  
Beside the Christian's heavenward way!  
Shedding abroad its rich perfume,  
Without alloy—without decay.

'Tis thine to bind the broken heart—  
Affliction's wounded spirit cheer—  
Sweet comfort to the sad impair,  
And dry the grieving mourner's tear.

'Tis thine to clothe the naked form—  
To fill the hungry mouth with bread—  
'Chill Penury's' pale offspring warm,  
And watch beside the dying bed.

Wherever Misery makes her stay,  
There thou art always seen to bless—  
The pains of sickness to allay—  
The oppress'd to raise—the wrong'd redress.

Most happy they, within whose breast  
This godlike, heavenly grace is found,  
With constant joys their souls are blessed—  
Their days with peace and plenty crowned.

Heaven's richest blessings e'er shall flow  
Upon their pathway here below—  
'Till with th' angelic choir, they raise  
To 'God of Love,' sweet songs of praise.

Hartford, March, 1841.

G. R.

## MISCELLANEOUS.

### Stephen's Death.

We have left the council chamber, and are outside the city walls. What a tumult! What rage and fury! The execution takes place. O, dreadful! dreadful! The witnesses who, according to the law, were to cast the first stones, lay down their garments, as the sacred historian informs us, at the feet of a young man named Saul, and he took pleasure in his death! Good God! and yet this Saul became a Paul! O free, unfathomable, Omnipotent grace!

The witnesses take up stones; Stephen sees it; but his countenance continues firm and cheerful. He knows in whom he believes, and whither he is going. Do not expect my friends, that the Almighty will now stretch forth his strong arm from the clouds, and dash the tools of Satan to pieces with his thunders. No; Stephen must fall. The Lord requires people for the martyrs' crowns which angels weave above, and the blood of the martyrs enriches the soil of the church. Stephen is also well satisfied with it: he longs to be at home. The storm breaks upon him: the stones fly; his head already bleeds. He then joyfully opens his mouth, as if he were pelted with roses, and exultingly exclaims, "Lord Jesus receive my spirit!" Lord Jesus! Lord Jesus! thou precious war-cry of God's children—the watch-word by which we recognize each other—the trumpet's blast at which the walls of Jericho fall down!—That which the ringing of the alarm-bell is to the inhabitants, when fire is in the city—the signal-gun in the field at the approach of the enemy—all this and much more are the words "Lord Jesus" to the church of God—they are never silent in it. It is the cry with which the babe is born in the Lord, and with which the aged pilgrim leaves the world—in which all their sighs are clothed, and all their longing vents itself. Lord Jesus! Thou precious watch-word! O, if we had not thee, we should be the most miserable of all creatures! Wherewith should we adjure the storm? Wherewith should we tranquillize the poor disturbed heart? Wherewith should we face the devil and sin, and soar aloft above the storms of the present state! We have our sword, our staff, and every thing together, in the words "Lord Jesus!"

"Lord Jesus receive my spirit!" With these words he commits his soul into the hands of his King. O refuge in every age! O, secure resort! O, sweet resting-place! It is not dreadful to fall into these priestly hands, and happy is he who offers up himself upon this alter. Many a one becomes conscious, only in the last moments of his life, that he has a soul which cannot go the same way with the flesh. Whither shall he go with it? back into the world? The gates to it are closed. Into the hands of the devil? That would be dreadful. Into the Almighty's hands? He is a consuming fire. To the Lord Jesus? He does not believe in him. Horrible dilemma! But Stephen is at no loss. He has way and space enough. He sinks upon the bosom of his Mediator, exclaiming, "Lord Jesus receive my spirit!" We hear nothing of a—"Be not afraid to me!"—"Impose not my sins unto me!"—"Be my advocate in judgment!" All this had preceded. There is no longer any mountain in the way; no whirlpool causes him trouble, no rock obstructs his passage home. Every thing is removed out of the way; he is able to steer a direct course, as upon a smooth and level mirror, into his desired haven, and cast his soul into the hands of God without further ceremony. Stephen dies by no means like one who, at the last moment, is plucked like a brand from the burning, and at his last breath, environed by his sins, surrenders at discretion, and then with his eyes bound, not knowing what land his vessel will make, passes over, half-hoping, half-despairing into eternity, as into an unknown country. Stephen dies like one who has already felt the hands into which he commits himself, rest with blessing on his head, and who has long before received from them the wedding garment in which he is able to stand before God, and confidently feels whither he is going. Such is indeed a happy death.—

*The Flying Roll, by Krummacher.*

### From the Christian Watchman.

#### Household Baptism.

"We do not see how our Baptist brethren can well answer the following pithy remarks of Dr. Wardlaw:

"It is a remarkable fact," says the doctor, (p. 109.) "that we have no mention of any thing resembling the baptism of households or families in the accounts of the propagation of the gospel by our Baptist brethren. That the apostle baptized families, no believer of the Scripture history can doubt; and we have seen that the manner in which such baptisms as are recorded, or referred to indicates no extraordinary thing. Now it surely is an extraordinary thing that in the journal and periodical account of Baptist missions in heathen countries, we should never meet with any thing of the kind. I question whether, in the thirty years of the history of the Baptist mission in India, there is to be found a single instance of the baptism of a household." When do we find a Baptist missionary saying, "when she was baptized, or her family?" or, "I baptized the family of Krishnan, or any other convert?" We have the baptism of individuals, but nothing corresponding to the apostolic baptism of families. This fact is a strong corroborative proof that there is some difference between their practice and that of the apostles. If the practice of both were the same, there might surely be expected some little correspondence in the facts connected with it."—*Dissertation on Infant Baptism.*

The above article has been copied into the periodicals of the various pedobaptists denominations both in England and in this country. It appears to be a call for information—an appeal to those who adhere to believer's baptism alone, to exhibit whatever facts may be in their possession.

We have reason to believe that our pedobaptist friends are candid in making these statements—at least, it is the part of charity to think so till the contrary is proved, and it will presently be seen whether they will be equally candid in admitting the correction. Dr. Wardlaw is not alone in this matter, but if we may judge by the number and character of the men who have made similar statements, his impressions on this subject are quite prevalent. A distinguished theological Professor states in his lecture room, that household baptisms never occur among Baptists, and of course their practice cannot agree with that of the apostles. Says Dr. Woods, Doctrinal Tract, No. 35, p. 26, after mentioning the household baptisms of Lydia, the Jailer, and Stephanus, "In all the histories of those churches which reject infant baptism, not a single case occurs in which this phraseology is used. Hence, a great majority of readers in every age, have actually received the impression from these cases of household baptism, that families containing little children were baptized on the ground of their parents' faith." Dr. Bowditch remarks: "Nothing can be more manifest than the two facts. First, the apostles did practice *family baptism*. Second, The Baptist brethren never do practice *family baptism*! Which of them is the orthodox follower of Christ?" [His own italicising and pointing.]

These extracts are sufficient to show that information is needed on this subject. It is always gratifying to a candid mind to know that what appears true in theory, is confirmed by fact, and we confess that if the doctrine of exclusive believer's baptism were not thus confirmed, our confidence would be shaken. We have, therefore, undertaken the task of collecting a few facts, which we will give below. It may be proper to add, that we have only given the results gathered from the documents in our possession, which in most cases contain all the particulars of names, residence, &c., which any one who desires it, may freely examine. We will commence with the churches in our own country:—

"There are now eleven whole households of communicants in the First Baptist Church in N. Haven, Conn."—*Convert's Guide*, page 116.

The pastor of the Green Street Church, Albany, under date of Feb., 1840, writes, "Last Lord's day there were baptized into the fellowship of our church a number of whole families, and one family converted among us consists of a father, mother, six daughters, and two nieces, who all go on their way rejoicing."

Says the Pioneer, "During a revival in Madison co., Ia., the jailor of the county, and his household, were baptized, that is—immersed."

Rev. Dr. Kenrick, President of New York Hamilton Literary and Theological Seminary, has furnished a list of nine household baptisms, with the name and residence of each, in which father, mother, and all the children, were baptized into the fellowship with Baptist churches; the number of children differing from four to eleven in each family. He adds, "some eight or ten more have been named to me, but I have not the names, and have not added them to the list."

Rev. L. Porter, pastor of the Worthen Street Baptist Church in Lowell, informs us that there are six families connected with his church, all the members of which, varying from four to seven, have been baptized on profession of faith.

In the Boylston Street Church, in this city, there are four baptized families.

Rev. John Peak, of this city, has furnished us four instances of families, every member of which had been buried with Christ in baptism on profession of faith. The fathers of two had previously been Congregational ministers.

Rev. W. H. Shaler, of Brookline, Mass., has furnished us four instances.

Rev. O. Ayer, of Littleton, Mass., says: "I baptize within the last year two households, i. e. two men and all their house. I baptized another man and all the members of his household who had not been baptized before."

It may still be asked, Do Baptist missionaries ever baptize whole households? Dr. Wardlaw says they do not. Dr. Woods asks, "Would any honest and pious missionary, who excludes infants from the ordinance of baptism, and knowing that his practice would form a precedent for those who should follow him, allow such passage (as occur in the Acts of the Apostles in reference to household baptisms) to appear in his published journal?" To us it appears perfectly clear that the apostles administered baptism to believers and [to] their households on their account. The writers must have been aware that such would naturally be the inference from their language. Did they design to lead us into error?"

We have not examined our missionary journals very extensively, nor do Baptist missionaries appear to have made much account of facts of this kind in the short time since their modern missions have been in existence. We will content ourselves, therefore, for the present, by placing the following facts by the side of the above statement.

Rev. J. S. Griffin, a home missionary in Virginia, reports: "Since my appointment I have attended three associations, constituted two new churches, and baptized one whole household of happy converts."

## THE CHRISTIAN SECRETARY.

### From the Christian Watchman.

Rev. Mr. Vinton, missionary to the Karen, writes: "Last night I reached a village about five miles from this place, where is a Christian family which I recently baptized. Household baptism is very common among the Karen. We have no less than eight whole families belonging to the church, besides many that have all been baptized except the young children."

It should be recollected that the Karen mission is not as old as was the apostolic mission when the Acts were written, which contain the record of two instances only.

We have now presented upwards of fifty instances of household baptism, and we have been promised perhaps as many more which we have not received. As we have it in contemplation to prepare another article similar to this, we request missionaries, ministers, and all others who may have facts of this kind, to lose no time in communicating them to us. Let us be prepared to show that our practice agrees in every respect with that of the early disciples and apostles of Christ, in faith, in purity, in zeal, and in the administration of the ordinances of the Gospel.

We now appeal to those editors who "do not see how our Baptist brethren can well answer the pithy remark of Dr. Wardlaw," whether they have been satisfactorily answered. If so, it only remains for us to see whether they will be candid enough to let their readers see the answer.

## CHILDREN'S CORNER.

### Death of a School Boy.

He was a very young boy; quite a little child. His hair still hung in curls about his face, and his eyes were very bright; but their light was of heaven, not earth. The schoolmaster took a seat beside him, and stooping over the pillow, whispered his name. The boy sprang up, stroking his face with his hand, and threw his wasted arms around his neck, crying out, that he was his dear, kind friend.

"I hope I always was. I meant to be, God knows," said the poor schoolmaster.

"Who is that?" said the boy, seeing Nell. "I am afraid to kiss her lest I should make her ill. Ask her to shake hands with me."

The sobbing child came closer up and took the little languid hand in hers. Releasing his again after a time, the sick boy laid him gently down.

"You remember the garden, Henry," whispered the schoolmaster, anxious to rouse him, for a dullness seemed gathering upon the child, "and how pleasant it used to be in the evening time? You must haste and visit it again, for I think the very flowers have missed you, and are less gay than they used to be. You will come soon my dear, very soon now, won't you?"

The boy smiled faintly, so very faintly, and put his hand upon his friend's grey head. He moved his lips too, but no voice came from them; no, not a sound.

In the silence that ensued, the hum of distant voices borne upon the evening air, came floating through the open window. "What's that?" said the sick child, opening his eyes.

"The boys at play upon the green."

He took a handkerchief from his pillow, and tried to wave it above his head, but the feeble arm dropped powerless down.

"Shall I do it?" said the schoolmaster.

"Please wave it at the window," was the faint reply. "Tie it to the lattice. Some of them may see it there. Perhaps they'll think of me, and look this way."

He raised his head and glanced from the fluttering signal to his idle bat, that lay with slate and book and other boyish property upon a table in the room. And then he laid him softly down once more, and asked if the little girl were there, for he could not see her.

She stepped forward and pressed the passive hand that lay upon the coverlet. The two old friends and companions—for such they were, though they were man and child—held each other in long embrace, and then the little scholar turned his face towards the wall and fell asleep.

The poor schoolmaster sat in the same place holding the same cold hand in his, and chafing it. It was but the hand of a dead child! He felt that; and yet he clasped it still, and could not lay it down.—*Master Humphrey's Clock.*

### Dry Goods at Cost.

THE Subscriber wishing to reduce his stock, now offers to sell from his large and extensive assortment of Staple and Fancy DRY GOODS at cost, for the coming six weeks.

He will merely say to people in the country, and all purchasers of Dry Goods, that they can here find bargains if they never found them before in Hartford, for a few weeks at least. "A word to the wise," &c. Please call and see.

A. F. ALPRESS.

No. 236 Main st.

Feb. 19. 49

### A Card to the Ladies.

#### MISS C. PETTIBONE & CO.,

RESPECTFULLY informs the Ladies that they have just received from New York a large and beautiful assortment of Millinery and Fancy Goods, of the latest importations; consisting, in part, of plain and figured Silk Velvets; rich plaid and embroidered Ribbons; changeable Silks, Gro de Lyons, Poi de Soi; Velours Ottoman, a new and splendid article for Bonnets; corded silks of a variety of styles; Honeycomb and Brussels Lace; black Lace for veils and trimmings; plain crimp'd Muslin Collars; nett and silk Lace; French Collars; Scarfs; plain Cravats; black Velvet Ribbons; a large and beautiful assortment of silk Hats and Hoods, made from the latest patterns; super Florene and Leghorn Bonnets; plumes; French Flowers, &c., &c. Also the latest patterns for Cloaks, Dresses, & Caps.

READY-MADE CLOAKS.

Stores 235 and 240 Main street.

November 13, 1840.

### Wake up! Wake up!

AS the political strife is now over as to who shall be our next President, we conclude the people will begin to inquire, where can we find the best bargains in Dry Goods? Thinking that we can aid those who make the inquiry, we would say, turn your attention to the stock of Dry Goods now opening at 263 Main street, where we pledge ourselves to give the greatest bargains to be found in this city, either at wholesale or retail. All we ask is, for people to wake up to their own interest, by giving our stock a fair examination before purchasing.—

Rev. J. S. Griffin, a home missionary in Virginia, reports: "Since my appointment I have attended three associations, constituted two new churches, and baptized one whole household of happy converts."

BARROWS, HASTINGS & CO.

Nov. 13, 1840.

## BOOKS.

THE subscribers, successors of Canfield & Robins and Gordon Robins Jun., offer for sale the following from among their stock of Theological works on as favorable terms as they can be obtained in any city in the Union.

Bibles: assorted from Quarto to 32 mo. in various bindings.

Calmet's, Brown's, Robinson's, Buck's and Mal-

com's Dictionaries of the Bible.

Cruden's, Butterworth's, and Brown's Concordance.

Home on the Critical Study of the Scriptures.

Do. on the Psalms.

Father's Works.

Dwight's Theology.

John Bunyan's Works.

Paley's Works.

Clark's Discourses.

Barber's Village Sermons. Saurin's Sermons.

Wayland's do. Jay's do. Payson's do.

Jay's Lectures.

Jay's Exercises.

Jay's Prayers.

Jay's Archæology.

Hug's Introduction.